through which we have to pursue it, independently
in either or integrally in both together; but in the
last resort it seems to escape even 'from the highest
mentality and remain unknowable.
But if the supreme Absolute is indeed a pure
Indeterminable, then no creation, no manifestation,
no universe is possible. And yet the universe exists.
What then is it that creates this contradiction, is able
to effect the impossible, bring this insoluble riddle
of self-division into existence? A Power of some
kind it must be, and since the Absolute is the sole
reality, the one origin of all things, this Power must
proceed from it, must have some relation with it, a
connection, a dependence. For if it is quite other
than the supreme Reality, a cosmic Imagination
imposing its determinations on the eternal blank of
the Indeterminable, then the sole existence of an
absolute Parabrahman is no longer admissible; there
is then a dualism at the source of things —not
substantially different from the Sankhya dualism of
Soul and Nature. If it is a Power, the sole Power
indeed, of the Absolute, we have this logical
impossibility that the existence of the Supreme
Being and the Power of his existence are entirely

opposite to each other, two supreme contradictories;
for Brahman is free from all possibility of relations
and determinations, but Maya is a creative Imagina-
tion imposing these very things upon **It,** an originator
of relations and determinations of which Brahman
must necessarily be the supporter and witness,—to
the logical reason an inadmissible formula. If it is